/66 cont./

175 Incidentally, the consequences that the Paraguayan war
648 had in dispersing the Terêna through an extensive area stretch-
162 ing from the Miranda River to the Brilhante, the headwaters of
the Vacaria, and the valley of the Dourado, will be dealt with
175 in the chapter that follows. It should be borne in mind only
177 that the conflict, aside from being an important factor in
829 Terêna mobility, was an experience that remained deeply en-
537 graved in the tribal memory, becoming, so to speak, the
181 heroic phase of a people peaceful by nature; it led them to an
awareness of their rights over the territory they occupy, as we
were able to ascertain when we heard the speeches of the
Terêna chief of Cachoeirinha aldea, the principal themes of
which were captivity and the Paraguayan war; on this latter
theme, "Captain" Timóteo said that they, the Terêna, had
fought side by side with the Brazilian forces in defense of their
[796] lands and, therefore, had a right to them. And let it be said
[269] that these speeches were made on solemn occasions, such as
All Souls Day (as witnessed by us) and the ceremonies in the
month of May (heralded by the appearance of the Pleiades),
that is, during the principal /67/ ceremonies of the cult of
the dead; but such themes--including captivity--were not only
found in speeches: all of the old informants we interviewed
[814] referred to them, half in sorrow and half in assertion. All of
which goes to show the importance of those experiences insofar
as they characterize Terêna "historicity," to use an expression
that serves to designate the self-awareness of a people for its
history. (124)

121

124. In this regard see the interesting essay by Claude Lefort, "Société sans Histoire et Historicité /Society without History and Historicity/," in which the former visiting professor at the Faculty of